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ST. FRANCIS OF ASSISI IN CHURCH AND STATE.

A Dissertation Submitted to the Faculty of the Divinity School in Candidacy for the Degree of Bachelor of Divinity.

(Department of Church History.)

by

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ST. FRANCIS OF ASSISI IN CHURCH AND STATE.

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ST. FRANCIS OF ASSISI IN CHURCH AND STATE.

I.

His Life.

I. St. Francis was born in 1182, in the little town of Assisi, in Umbria. This was over 700 years ago. The old feudal castle is in ruins, but the general aspect of the city is just the same today as it was then. The population is about the same, and it is chiefly notable as having been the birth-place of this great reformer.

His mother, Pica, was a gentle and modest creature, but said to have been of noble race. His father, Peter Bernardone, that is Peter the son of Bernard, was a wealthy cloth-merchant of Assisi. His business called him out into different parts of Europe, and he was on one of these journeys in France, when his son was born. His mother named him San Rufino when he was christened, but his father on his return called him Francis.

The boy was taught by the priest of the parish and found it easy to learn. He mastered his native tongue, and the language of the land from which he took his name. But we must remember that his education was very limited when we compare it with that of today. It is said that he learned to write, but as he seldom wrote, it is not to be supposed that he gave the art much attention. The study of St.Francis seemed to have most profoundly

influenced his life.

His father took him into his business where he was most successful. This was at the age of fourteen. He was quick, intelligent, prudent, and pleasant in manner. Indeed his father treated him with entire confidence and with the greatest generosity. His father's profession and wealth, the possible noble origin of his mother, and his own graceful form and more than ordinary tastes raised him to the level of the titled families of the country. His father was glad to see him in this society. and always furnished him abundant means. Francis followed his tastes to the utmost; few could have borne the temptation as well. It was an age of chivalry. "Courts of love," that is, societies for chivalrous performances were formed. In Assisi St.Francis took the lead. Thus we find him early in life going from pleasure to pleasure. He would spend in a few hours what would keep a common person for a month. Yet in all this he was not so devoted to self as to forget the poor. It is said that no beggar ever appealed to him in vain, and it was his desire to answer their requests as freely as he would those of a baron.

But soon he was to experience something more than pleasure in his life. In January (8th) 1199, Pope Innocent III came to the throne. One of the first things he did affected Assisi. He compelled Conrad of Suabia, Duke of Spoleto, who had oppressed the country with his rule, to go to Narni and put his submission

into the hands of the two cardinals. No sooner had the Count departed than the citizens rushed to the castle and leveled it to the ground. Then they, with incredible rapidity, enclosed their city with walls. Here Francis, though yet in his teens, must have learned to use the trowel, which was to serve him in future years. In this conflict the lower classes learned their power. But, unhappily, they did not know how to use it. They soon arose against all the lords and took possession of their property. The lords took refuge in neighboring castles, and appealed to Perugia for aid. War was declared, Assisi was defeated, and Francis taken prisoner with others. He spent his time as a prisoner for one year, and was classed with the nobles. Here his life comes out into greater publicity, and the song of his heart was that of the troubadours, always ending with the saying: "You will see that one day I shall be adorned by the whole world." When the prisoners were liberated he was twenty-one years old.

2. His Conversion.

His conversion and vision of life's duties was not sudden. He was compelled to pass through successive stages until he could apprehend that the true spirit of Christ was the need of his own soul and the need of the age. After his release from

into the hands of the two candidate. Telegrams for the Comte
requested that his citizens remain in the cards and travel in
the country. Mr. Tom, also irresistible mystery, endeared
herself with smiles. Here Pamela, though yet in ignorance,
had been learned to use the Comte, while she to serve him in
some years. In this conflict the lower elements learned their
power. But, unfortunately, they did not know how to use it. Mrs
Tom came upstairs all the lords and took possession of their
property. The lords took refuge in quivering cellars, and
appealing to Pamela for aid. Mr. Tom declared, Lord's was de-
mented, and Pamela came pleasure with whom. In short she
was a prisoner for one week, and was dismissed with the ashes.
Now his life seemed out into greater publicity, and the song of
his lament was heard of the thousands, always ending with the
burden: "No, will not die but one day I shall be avenged by the
whole world." Even the patrons were liberties to see insult-
ing words.

His Conversion.

His conversion was a sign of little whole was not modern.
He was employed to pass through commonplace scenes until he
could experience that the true spirit of Christ was the men of
his own and the ways of the age. After his return from

prison he returned to his former life of business and pleasure. In 1204 he fell gravely ill. This was evidently the result of a life spent in feasts, festivals and dissipation. "For weeks he looked death so close in the face that the physical crisis brought about a moral one." The miserable emptiness of his life appeared before him. All he had pursued was pleasure, which led to nothingness, to satiety and self-contempt. He determined to be and to do something that was better and nobler. An opportunity presented itself when one of the greatest knights (and evidently one whom he was acquainted with) was passing through Italy, fighting on the side of Innocent III. Here he thought to cast his lot and become a great prince. Much money was spent to put him in good shape, and with joy he took his departure with the little troupe. But he was compelled to return. The reason for this sudden turn of affairs is not clear. But almost the next day we find him on his bed. A consuming fever followed. In the weariness of the long days that followed he found consolation in solitude and companionship with the poor.

His experience with humble people brings him to see a real life full of joy. The poor remained true to him. In former years when they suffered he relieved them whenever he was able, and now they were near to him in sympathy. Some one has said that sympathy is the true cement of love, that for men to love each other truly they must shed tears together. Much of his

prison to return to her former life of business and pleasure. In 1906 he fell gravely ill. This was evidently the result of a life spent in travel, festivals and dissipation. "For weeks he looked small as alone in the face that the physical crisis brought about a moral one." The miserable emptiness of his life appeared intolerable. All he had pursued was pleasure, which had to satisfaction, so society was self-contained. He determined to be and do something that was greater and nobler. An opportunity presented itself when one of the prisoners, whose face evidently one whom he was responsible, still was passing through life, finished on the side of innocent life. Then he "longed to pass his life for one second a great action. Just money was needed to put him in jail, so, when, he was also by the look his companion with the little change. Yet he was compelled to do this. The reason for this action was or effective to the block, for almost the next day he died in his cell. Accordingly never without. In the meantime of the long term that Dorian he found companionship in solitude and conversation with the poor. His experience also should leave behind to leave and life full of joy. In his work and love to life. In former years were long and found in solitude that pursuing and did not that were man to him to [illegible]. Some can one said that expression in the same course of love, but [illegible] to love man other study life and man and more [illegible]. Dorian [illegible]

time for two years was spent in solitude and meditation. His actions became the subject of conversation among his friends. At one time he made a banquet for his old associates, and in the midst of it he turned away. When his friends found him, one of them asked if he was thinking of taking a wife. He said, "Yes, I am thinking of taking a wife more beautiful, more rich, more pure, than you could ever imagine." This struggle ended when one day he turned away from a miserable leper. His conscience was smitten because he had treated with neglect one so poor and needy. He turned his horse about and returning to the sufferer, he dismounted, and kissing the hand of the leper as he would that of a priest, he gave him all the money he had. "This new victory as he himself saw, marked an era in his spiritual life." Henceforth he was not to seek the riches of the world with its pomp and lust, but a life which was like that of the Master, going about and doing good. Upon this life he entered with all his energy.

3. INFLUENCES THAT HELPED TO FORM HIS LIFE.

(a) His Father.

One of the earliest influences which was thrown around St. Francis and which we believe made a deep impression on his life, was the business in which his father was engaged. He was a wealthy cloth-merchant, as we have said. But we are not to

think of him like one of our merchants today. Life with him was quite different. A great portion of his time was spent in making extensive journeys for the purchase of goods. On these expeditions, and they were made to northern and southern France, he would meet with other merchants from different parts of the world. They stopped at the castles of the nobles. At the more noted places their gathering was like a fair. At Montpelier, it is said that Christian and Mohamedan met, merchants from Africa, Italy, Egypt, Palestine, Greece, Spain, and England. They carried textile stuff and money for Popes and Emperors. They were literally the bankers of the time. Their arrival at the castle was a great event, every one being eager for the news they brought. In this way the merchants played a considerable part in the religious movement of the 13th century. They were the colporteurs of ideas of all kinds, especially of heresy and rebellion. It was these who made the success of the Waldenses, the Albigenses and other sects possible.

"Thus Bernardone, without dreaming of such a thing, became the artisan of his son's religious vocation." The tales of these journeys, brought back and told at home, were buried deep in the child's mind. Early in life he was given an idea of the prevailing condition of the age, and when he came to see the emptiness of wealth and pleasure, he also saw the need of true, righteous teachers. He saw the condition of the priests, and

their utter inability to be the religious leaders of the people. The priest of the 13th century was entirely separated from the rest of mankind. He carried with him an inspiring awe. He represented a God of power, judgment and mystery, and was "able by a few signs to perform unheard of mysteries." He was able to change bread into flesh, water into wine, and dead sinners into saints, at the right hand of God; and all men were to adore and fear him. When he St Francis found joy in service, and that it brought real life and happiness not only to his own soul, but to the souls of those to whom he ministered, he saw the gospel of Jesus; and that this gospel our Saviour lived and preached, and sent others forth to preach, was the gospel for all the evils of his time. He went forth as a merchant not of cloth, but of the gospel of salvation.

Such minor inability to be the religious leaders of the people, the period of the 18th century was mainly separated from the rest of mankind. He carried with him to Guayaquil and, he purchased a 500 h.p. power, Ingersoll gas engines, and was "able to a few days to perform miracles of engineering." He was able to change based into Ecuador, water into wine, and dead sinners into saints, as the river bank of Guayaquil was to become and sailor bin. Upon an Indian lay in ruins, and then it brought that life and humanity not only to the town, but to the study of Guano to work by electricity. He was the pupil of Jesus; the first Christ worked the Devil's blood for pressure, and went about from to preach, and the power for all the evils of his time. He went forth as a conqueror not of night, but of the power of darkness.

(b) THE PROPHETS.

The prophets of the Calabrian abbot exerted quite an influence upon St.Francis, and upon the age into which he was to cast his message. Calabria is a district in the south-western part of Italy. From time to time prophets came from the mountains and hermitages of this region.

The most famous of these prophets were St.Nilo and Giracclimo di Fiori. The latter was converted after a life of dissipation. He traveled in the Holy Land and Greece, and visited Constantinople. He afterward preached in Italy. He joined the Cistercians and took their vows. He was elected abbot, but later resigned and traveled extensively, visiting the convents. When he returned he was sought by many to explain the Bible, and many became his disciples. His teaching and writing are said to have become the "starting point of all heresies, and the aliment of all souls burdened with the salvation of Christendom." They were the spiritual streams at which men were to drink in later years. His exegesis led to a sort of philosophy of history. They appealed to the imagination and gave hope to the oppressed. He divided humanity into three periods. The first period was that of the father who reigned by law; the second that of the son, who reigned by grace; and the third that of the Spirit who reigned by love. They were characterized further by (1) servile obe-

dience; (2) filian obedience; (3) liberty. Men lived in the first in fear, in the second they rest in faith, in the third they burn with love. The first was the shining of the stars, the second sees the whitening dawn; the third will behold the glory of the day. Not only did he announce that the age of the spirit was about to open, but "at the other end of Europe, in the heart of Germany, the same cause had produced the same effects," and the other prophets were proclaiming deliverance for the people. St.Elizabeth of Schonaw (1164) and St.Hildegarde (1178) were of this same order.

Another prophet came forth from Sicily. Joachim (1145-1202) the abbot of the monastery of Corace in Calabria. He was reverenced in his time as a prophet and stood in high consideration with popes and emperors He was an enthusiastic friend of monasticism and of contemplative life, from which he looked for the regeneration of the secular church. He condemned the papacy for mixing with secular affairs. He believed in the coming of the new age, and he attempted to give in detail the events from 1200 to 1260.

These were the forerunners of St.Francis of Assisi. It is possible that he met with some of them, and, at the least, he must have been acquainted with their teaching, and most of all we see the wide-spread influence which these men have had by their

extensive travel, their disciples and their books. Men would hail with delight such teaching and look forward to the new age. In a few years Christendom could turn in amazement to Assisi as to a new Bethlehem.

(c) OTHER SECTS.

During the 12th and 13th centuries many sects arose. One of these is called the Poor Men of Lyons. The same cause, unrest and lack of faith in the church, produced in different quarters the same effect. Reform was the keynote, and Peter Waldo would return to primitive Christianity. This sect, as many others, had withdrawn from the church and were being persecuted by the pope. St. Francis, it would seem, learned from their experience, that it would be better not to leave the church. He always remained an obedient son to the church. He taught the friars that it was their duty to remain in submission to the clergy. In this way St.Francis avoided persecution and though he yielded his rights in some matters, he always had the support of the church.

(d) [illegible] ORIGIN.

During the 1920s and 1930s [illegible] very early years. The [illegible] in [illegible] the [illegible] of [illegible]. In some cases, [illegible] lack of fuels in the country, produced in different quantities [illegible] and effect. Motors use the engines, and [illegible] Ratio cycle [illegible] to [illegible] industry. This type, so long [illegible] [illegible] for the engines and were [illegible] in the cycle. [illegible], in [illegible] area, [illegible] from [illegible] conditions, [illegible] [illegible] to [illegible] the [illegible]. [illegible] [illegible] [illegible] on the [illegible]. [illegible] [illegible] [illegible]

4. THE ORDER OF ST.FRANCIS.

The first thing that St.Francis did after leaving his father's house was to repair the church of St.Damian. He begged for his food and for the material. All this while he was preaching. In the course of two years he restored three churches and gained twelve disciples. The first was a very devout man, who disposed of all his wealth.to serve God as St.Francis. These disciples were sent out on missionary tours, going two by two. At first they had not very much success, but, upon the second and third journeys, they met with greater favor. Within eleven years these disciples grew to more than 5,000. They were vowed to abject poverty, owning absolutely nothing. In this they differed greatly from the other ecclesiastical orders of their time.

Three spiritual orders were founded by him. In 1210 he presented himself before Pope Innocent III, and submitted his rules for the first order, drawn, as he thought, after the pattern of the apostolic mode of life. At first he was refused, but later was granted his request. The order was called the Society of Minor Brothers, (Fratres minores,Minorites.) The second was an order of nuns. This started with a young woman in Assisi, Clara, who was a kindred bent of Christian feeling. She was the first superintendent of the order called after herself, the order of St. Clara. (At first,Ordo dominarum pauperum.) The third order was called Fratres ordinis totii terlarii. It was founded

in the year 1221. By this order St.Francis furnished an opportunity for pious layman, who would not or could not renounce the family life, to live together in a sort of spiritual union, after one rule and under a superior. Before his death, October 3rd, 1226, the order of Minor Brothers had spread to Germany, England, Spain, Syria, and Egypt.

As he laid himself with all his powers on the altar of life, "a living service," the troubadour song of his early life, (you shall see that one day I shall be adorned by the whole world) was to be realized. But it was in a way that his youthful heart had little dreamed of. His life was a brief period of 42 years. Only 18 years were spent in serving his Master, and at least one-fourth of these were spent in obscurity. Few lives of whatever length of service have, as we shall see, been more influential than that of St.Francis.

II. THE INFLUENCE OF THE LIFE OF ST. FRANCIS.

It is difficult for us, in some respects, to measure or realize the influence which came from this one man. One thing which makes it so difficult is, our times are so different that it is almost impossible for us to realize the condition of Europe in the thirteenth century, and the need of such a man. The ideas set forth by St.Francis and his order, indefinite as they were, at first must have been even more indefinite as to their results. But the older the order became, the faster it grew, and still more marked was its usefulness. We will consider this influence under two heads: First, the influence upon the State, and, Second, the influence upon the Church.

I. The State.

(a) The first influence which we find coming from St.Francis and his order is that which manifested itself upon what was called the lower class, the despised. The first joy of a new life which St.Francis realized was in the relief which he gave to the lepers, and it was natural for him to ask every one who joined the order to begin work among these despised and neglected people. Their motto was the words of Jesus: "Follow thou me." They were expected not only to begin their ministry among these sufferers, but wheresoever they went the work was to be continued. This dreadful disease had been introduced from the east by the return

of the crusaders. The misery of the lepers was increased by poor lodging, insufficient clothing and bad food. It became a question of serious importance from its extreme virulence and spread in the country. There were those things which marked it and added to its gravity: (1) It was highly infectious; (2) It was revoltingly loathsome; (3) It had no respect for persons. And we should add that nothing in any practical way was being done to relieve the sufferers or stop the spreading of the disease.

St.Francis proves himself to he not merely an enthusiast, but also in the highest sense a great statesman, when he comes to their relief. His motive was from the religious standpoint. "Inasmuch as ye have done it unto One of the least of these, ye have done it unti me" was the spirit which inspired the Brother Minors. This moral miracle of St.Francis' divine charity moved all men to such an extent that it waked up his contemporaries to believe in the reality of Christian love. Men of all ranks were entering the order, but their first duty was to attend upon these sufferers. Wherever, as we have said, he sent his friars in the various parts of the world, this was their duty. Two things followed: (1) that something like an improvement in the condition of the towns was begun, and something like the proper treatment of the disease. From this followed, in the course of time, the complete annihilation of the scourge in Europe, which wise action was really inaugurated by St.Francis: (2) By this means, perhaps,

more than by any other of his measures, he bridged over the chasm between the classes." He drew his followers, some of them, from the noblest of families and most cultivated, and brought them into close sympathy with the suffering poor. In this way, as well as others, we find him breaking down some of the greatest hindrances to goodness and happiness which had grown out of the feudal system.

(b) Assisi.

In his own town of Assisi there was trouble between the rich and the poor. They had come to an agreement in 1202, but it was short lived. St.Francis came to their rescue, took up the cause of the weak, the minors, and succeeded in reconciling them with the rich, the majors. He led them to a unanimous decision, which revolutionized their municipal arrangements, and induced them to draw up a very liberal charter. This work was so successful and so much appreciated, that the order took its name Brother Minors. The result was far-reaching. The lords in consideration of a small periodic payment, were to renounce all the feudal rights. The inhabitants of the villages subject to Assisi were put on a par with those of the city; foreigners were to be protected, and the assessment of taxes was fixed. On Wednesday, November 9, 1210, this agreement was signed and sworn to in the public place of Assisi. It was made in such good faith that exiles were able to return in peace; even those who had, in 1202, betrayed

their city and provoked the disastrous war Perugia. St.Francis might well be happy. "Love had triumphed and for several years there were at Assisi neither victors nor vanquished."

We think it impossible for such fruit and blessings not to have extended to other cities. "In the mystic marriage which here and there in history unites a man to a people, something takes place of which the transports of sense the delirium of love, seem to be the only symbol; a moment comes in which saints or men of genius, feel unknown powers, mightily within them. They strive, they seek, they struggle, until triumphing over all obstacles they have forced trembling, swooning humanity to conceive by them. This moment had come to St.Francis." In his triumph the cause of liberty for which the Italian cities were struggling has made a great advance.

(c) THE FEUDAL SYSTEM.

The feudal system had developed in the state, and had become a system of great power, but it was also the cause of endless trouble. Men had to live in an unsettled state of mind, expecting to be called to war at any time. This power was broken by the St.Francis movement. Many sons of these nobles, and even some of the nobles themselves, became followers of St.Francis. Their first duty was to minister unto the wants of the lepers, and it was always considered their duty not only to minister to these, but to all the poor and despised wherever they were found.

Many of the lords joined the third society which St.Francis founded, which included laymen who could or did not desire to leave home. It was their duty to contribute to the support of the poorer members of the order. In this way they were brought into sympathy with the poor and the great barrier which existed between the lords and the common people was broken down. They were forbidden to carry arms unless in defense of the church or nation. Others were forbidden. Thus military service was swept away, and within three years after his death, St.Francis' work had broken the power of feudalism in Italy.

2. THE CHURCH.

(a) LITERATURE AND ART.

"Religion which is the largest and most important of all things, is sure to tell upon the various departments of man's activity, and so the Franciscan revival is certain to have its influence upon the literature and art of the time. At the beginning of the 13th century these were far from ideal. And the same may be said of literature. It was an age of Chivalry. "Courts of Love," i.e., societies for chivalrous proformances, were on the increase." Four of the great troubadours were living in the northern and central courts of Italy. They inspired a deep enthusiasm for ideal life. But if the ideal is kept pure and elevating, it will be by the inspiration received from the religious. When religion decays, all the ideal of life will be lowered. What

was bright and inspiring will become evil. This was true in the 13th century. "Worldliness and pleasure-seeking, and then vice took the place of what had been noble and pure." The literature of the opening of the 13th century reflected the decay of religion. It also showed that infidelity was creeping in. At this point St.Francis comes with his religious ideals and, among other influences, we see the "raising of the literary standard, almost the creation of a new literary world."

(a) CHURCH BUILDING AND EDUCATION.

In close connection with literature and art come the building of churches and education. We have seen that St.Francis, in his early life, rebuilt several churches. This work never stopped but continued to spread with the Franciscan movement. Tottering churches were not only rebuilt, but the 13th century witnessed the construction or reconstruction of some of the most stately ecclesiastical buildings of the Middle Age. The church had long been the home of the teacher and also of the artist. We can at once see the new life which would be given to art and literature in a revival of religion. As the spirit of high moral purpose, manliness and self sacrifice spread, a corresponding change would be seen in all departments of education.

When the order came to such places as Belogna, Paris, and Oxford, and teachers and scholars joined the order, there was a strong demand not only to admit thinking men, but to stimulate them to improve their minds, and impart instruction to others. This was against the desire of St.Francis. But the pressure became so strong, coming from the church and from even the rivalry of the Dominican order, that he yielded, schools were established. St.Anthony was placed at the head of the first school. They became of great intellectual influence. Coming from this Franciscan order we find such men as Thomas Gallo, St.Bonaventura, Alexander Hales, Glousesterethure, a doctor of philosopher, Roger Bacon, and

later, men like Dun Scotus.

(c) Other Orders.

When St.Francis went to Rome to ask for the privilege of starting his order, St.Dominic had already been there and was granted the privilege to start his order. The Pope was anxious to unite the two, but this was not possible. St.Dominic and his followers were men of learning, and St.Francis wished to remain in the "ways of simplicity and humility." As a result of a long conference, a warm friendship sprang up between them. The orders were never to be united, but were, indeed, to influence each other. St. Dominic adopted the Franciscan idea of "Holy Poverty and from this time on his order grew with great rapidity." Years after Dominicans took, so to speak, their revenge on the Franciscans, compelling them to give learning a larger place in their order. Thus the two religious families rivaled one another, "yet" as Sabatier says, "never so much so as to lose all traces of their origin." Summed up, the influence of one lay in poverty, service, and lay preaching, the other in learning and the preaching of the clergy.

(d) WOMEN.

We have seen the development of the order of St.Francis, but that movement which had told so wonderfully upon men is also destined to touch the lives of women. St.Clara was the first

convert. She was the daughter of a noble family at Assisi. She was born in 1194 (twelve years after St.Francis). At the age of sixteen she was impressed by the stories about St.Francis. Seeing the follies of a life of pleasure, she broke away from its trivialities and made herself the servant of the poor. The decision was made after hearing St.Francis preach. She sought for him and opened her heart to him. As a result, on the night between Palm Sunday and Holy Monday (March 18-19) 1212, at the age of eighteen, she secretly quit the parental castle, and (coming with two companions to Portinncula) took the veil. The chapel of St.Damian was given to them, and herewith her sister and others that soon followed, she established the order of Santa Clara. This order had a rapid growth and became very influential.

(e) THE CRUSADES.AND MISSIONS.

A little before this time the crusade movement sprang up. It began in the 11th century, but it practically covered about two centuries, the 12th and the 13th. The purpose of the crusades was to rescue the Holy Land from the hand of the Moslems. Pope Urban delivered an address in 1095 to the Council of Clermont. This discourse was upon the sin of Christendom in allowing the holy place to remain in the hands of the infidels. All Europe was stirred, and the work of the crusades began. As to their avowed object, they were a failure. They were big, however, with

beneficent results. By them art and invention from the east were introduced into Europe, commerce arose. Merchants arose like Bernardone, the father of St.Francis. Their rise as a class deeply affected the old feudal system. Again, by the crusades, the great nobles were deeply impoverished, and this led to what may be called the birth of the middle class. It is true that the Mohammedan power which might have overcome Europe, was checked. The movement gave rise to much that was noble and poetical and beautiful in the chivalry of the 13th century. But, on the other hand, men's thoughts and ideas were loosened by them, not only in faith, but also in morals: contact with eastern luxury and religion was in many ways not at all improving to Christians.

In the midst of these crusades came St.Francis and his order. His motto was greater than that which Pope Urban had sent over Europe,- to rescue the Holy Land,- it was to rescue man from sin by a return to the primitive Christian religion, and his sword was "the sword of the spirit." His message was not received with the same enthusiasm as Pope Urban's, but the result, we believe, was even greater than those secured by the crusades. At first when St.Francis and his men went out they were not warmly received. But when the order was recognized by Pope Innocent III, and they were given the right to preach, their work was more favorably regarded. Even then they were better received in the towns than in the country. But each successive missionary journey increased

the popularity of the order. At one place (Ascoli) about thirty of the clergy and laity joined the order. The movement took hold on central Italy, and the name of St.Francis became there a household word. Bells would ring at his approach: the churches were too small to accommodate those that came to hear him, and he preached in the public squares in the open air. Open air preaching here finds its origin,as a middle age custom, and much was to be accomplished by it later in the century.

So rapid was the growth of the order, that in a very few years there was all over middle Italy a network of religious houses bearing the name, spirit and rule of St.Francis. The order spread rapidly, and before the death of the founder, it had powerfully effected all the European nations. This was, may we say, the crusade of St.Francis. But he was not content with Europe alone. While others were going to reach the infidel in the east, he was not to be left at home. He and his followers set out to reach the Mohammedans. Missionaries were sent to Portugal, Morocco, Syria, and Egypt, St.Francis setting the example. In his zeal he entered into the presence of the Sultan at the risk of his own life.

"In a sense in which St.Francis had hoped and intended, these efforts were not successful. Successful they were, however, in other ways. They impressed the brethern themselves with their wide reach, and the true sprit of their work. Like the Christian

Church they were to love man as man, and to do what in them lay to bring fallen and sin-burdened man to the love of Christ and so to freedom! "They were not to rely upon force, but to fight their battles with truly Christian weapons, and in the temper of which St.Francis himself was such a conspicuous example,- the temper of generous love, entire self-sacrifice, and unfaltering courage."

HERESIES.

Christianity has had several conflicts with the religions of the east. The first was the Manichean heresy; next came the Paulicians and now in the 11th century the Cathari appears. This heresy was first introduced into Italy by the traveling Slave merchants. But with the crusade movement the way seemed to be opened for this heresy to enter all Europe as the deadly enemy of Christianity. They enter Italy, Germany, England, and France. They become very strong in Bulgaria and Bosnia, and Dalmatia. Of the Cathari the Bogomiles, Patoreni, Albigencise, etc. were only individual developments. Schmidt says, "They held the same moral tenets, an austere simplicity bordering on asceticism, the same organization, a division into classes of credents, auditors and perfect. The soil was well prepared for the new seed. The country was rich, flourishing, independent. The people gay, intellectual, and progressive. The church dull, stupid, and

tyrannous, and the clergy distinguished by nothing but superstition, ignorance, and arbitrariness, violence, and vice. Under such circumstances, the idea of a return to the purity and simplicity of the apostolic age could not fail to attract attention." They were sincere, audacious, often learned and keen in argument, and were men of choice spirits and of intellectual power. Their doctrine vested upon the antagonism of two principles, one good and the other bad, and that both were eternal. It recommended itself to the understanding and was the easiest solution of many hard problems. They became strongest in southern France. The people deserted the Roman Catholic priests, and crowded around the leaders of these heresies. They soon took possession of the churches elected their own priests and bishops. The great barons of the land openly placed themselves at the head of the movement. In many sections the Roman Catholic Church, so far as it could be said to exist in the country, had become the object of contempt and derision.

The church first passes resolutions condemning the heresy. Then they sent missionaries, and failing in this they sent an army. The first place which was taken was Béziers, a city of between 20,000 and 40,000 inhabitants. When the general asked what to do with them, the papal legate answered: "Kill them all. God will know his own." Town after town was taken, pillaged and burned. Of the inhabitants the orthodox were chained together

and sent to the Mohammedan slave-market, while the heretics were massacred and burned. This was done in southern France, and nothing was left but a smoking waste. But this did not check the heresy, for, says one, "when it was suppressed in one place the revolt burst out at a hundred others.

These heresies St.Francis opposed with all his power. "He did not pause to demonstrate by syllogisms, or by theological theses the baselessness of their heresies, but soaring as on wings to the religious life he suddenly made new ideals to shine out before the eyes of his contemporaries, an ideal before which," says Sabatier, "all these fantastic sects vanish as birds of the night take their flight at the first ray of the sun." Truth needs not to be proven, it is its own witness. The only weapon which he would use against the wicked was the holiness of a life so full of love as to enlighten and revive those about him, and compel them to love. The disappearance of the Catharism in Italy without an upheaval, and, above all with the Inquisition, is thus indirect result of the Franciscan movement." "At the voice of the Umbrian reformer Italy aroused herself, recovered her good sense and fine temper. She cast out those doctrines of pessimism and death, as a robust organism casts out morbid substance." It may have lingered, but no longer as a force, or an enemy of the church.

III. THE CONDITION OF EUROPE IN THE THIRTEENTH CENTURY, AND THE PLACE OF ST. FRANCIS.

But this leads us to a final consideration. What was the church doing, and what place in the 13th century did St.Francis occupy? Innocent III in name only was Pope, in reality he was Emperor. He was the only man in all Europe who would exercise any authority, and whose voice was heard with effect. Considering the disturbed condition of the different countries, the trouble within their own bounderies as well as the international difficulties, he did his work well. In England, the king was having trouble with his own subjects, with the church, and with France. In France there was the same trouble, and, in addition, the heresies. In Spain a struggle was going on between the church and Isham. In Germany they were without a crowned head, and the struggle for the throne was long and bitter. Sicily suffered from the cruelties of Henry VI. Italy was cut up into small republics. Striving to withstand larger tyrannies, the people fell under the hand of smaller ones. The Guelphs were fighting for the Holy Sea and independence, Ghibelings for the federal power and emperor. This trouble extended to Denmark, Hungary, and Sweden. Far and wide brute force and tyranny prevailed. Besides this we must not forget the trouble in the east toward which the crusades were directed, and that even these crusades increased the misery of Europe.

We have said that the Pope was obeyed. Yes, and he was also believed in. He exercised a degree of authority which, it is evident, could not possibly continue. "But it is hard to imagine how in the state of turmoil in which Europe was at the time, there could have been any approximatdon to justice and right dealing if the Pope had not assumed the attitude he did. He entered largely into the policies of all the nations, and considering the greatness of the task, the atmosphere of the times, he did a good work, though we admit of all his mistakes. But all this was merely external, it was regulating the outer man and society. The method which the Pope pursued did not touch the heart or build up the spiritual life of the community. Indeed, in the long run this policy was, as it always is, bound to fail. It would tend to kindle the fire instead of extinguishing it. These times remind one of the days of Christ, when the Pharisees taught that by keeping rules and ceremonies men could be saved. What was needed was a living example that would be a life-giving spirit and Jesus of Nazareth became both the living law and life-giving spirit. And is it out of place to say, that while the Pope was the real emperor, St.Francis was the real Pope, the spiritual leader of the church? Considering how completely St.Francis was the incarnation of the power of the Holy Spirit, and how he met the need of his time, is it any wonder that he is called the second Paul, or even the second Christ?

It is said that one day in the early religious experience of St.Francis, he was praying before the poor altar in the dilapidated chapel of St.Damian. These were his words: "Great and glorious God, and thou, Lord Jesus, I pray ye, shed abroad your light in the darkness of my mind. Be found of me, Lord, so that in all things I may act only in accordance with thy holy will." Thus he prayed in his heart, and behold, little by little, it seemed to him that his gaze could not detach itself from that of Jesus; he felt something marvellous taking place around him. The sacred victims took on life, and in the outward silence he was aware of a voice which softly stole into the very depths of his heart. Speaking to him an ineffable language, Jesus accepted his oblation. Jesus desired his labor, his life, all his being, and the heart of the poor solitary was already bathed in light and strength." He arose, not to give himself up to transports of contemplation, but to follow Him in service who calleth not one but all men. He arose to repair the house of God. But it was not merely the chapel of St.Domian, it was the house which the church had neglected while grasping for power and the things of this world. It was the kingdom of God and the message of salvation which he brought back to a tottering church and to falling empires. This he did, as we have seen, by giving himself into the hands of Him who founded that kingdom. And now as we have followed him from the time he left pleasure, home and friends, unsupported save by

[illegible]

Him who said: "Lo, I am with you alway," as we have seen his love and sacrifice, the diligence with which he preached to the church and world, Pope and kings, heretic and infidel, and, as we leave him on October 3rd, 1226, to pass without pain, without struggle into the presence of the great "I Am", what tribute of praise shall we offer for that transformed life and its transforming influence? Surely the inspiring words which in his last days came forth from his own pen, though written for others, are most appropriate for him:

"Happy they who persevere in peace.

By Thee, Most High, shall they be crowned."

Pike
St. Francis of Assisi
in Church & State
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AUG 11 '55	A. L. Ast
JAN 20 '31	D S Klaus JAN 30 '31
FEB 16 '38	E. Fritz FEB 21 '38
DEC 8 '28	L. Nathan DEC 21 '28
JAN 18 '36	M. C. Jones JAN 26 '36
JAN 9	Joseph B. JAN 23 1956 56
2	Sorsen Kesselman 11 '60
JAN 31	Tommy Cook
SEP 9 - 1969	Lamm (WS)
FEB 7 - 1970	Lora Ross